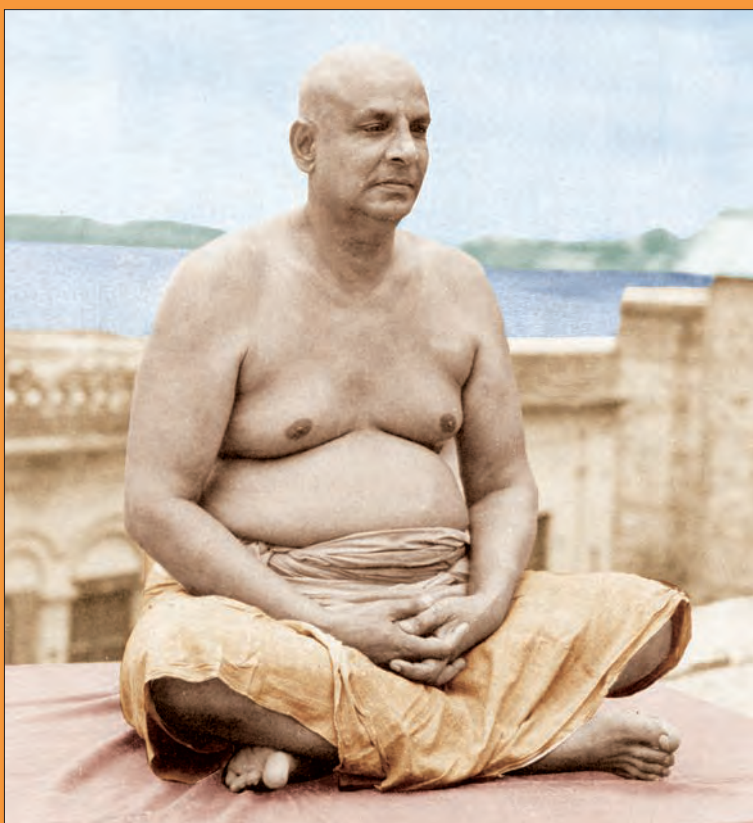


# Water the Roots 1

# The Plan of Yogic Science

Swami Sivananda Saraswati  
*The First Generation*



Yoga Publications Trust, Munger, Bihar, India

# The Plan of Yogic Science

Swami Sivananda Saraswati

*The First Generation*

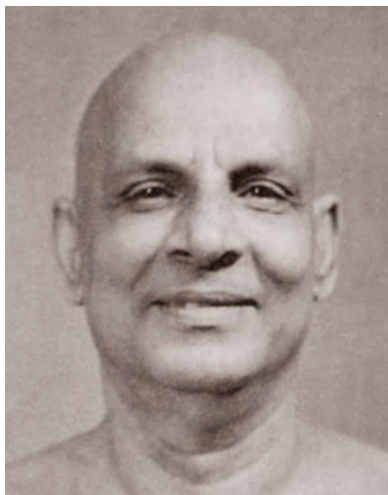


Yoga Publications Trust, Munger, Bihar, India



# The Plan of Yogic Science

The plan of yogic science for obtaining mastery over the mind proceeds step by step, most systematically, by regulating and controlling first the grosser and then the subtler manifestations. The *yamas*, external disciplines of yogic self-control, overcome vices and implant virtues. They weaken negative traits and implant good qualities. The *niyamas*, observances or rules of personal discipline, regulate habits and aims by



giving the *sadhakas* mastery over their behaviour. Instead of being slaves to negative habits the aspirants now control their conduct and develop certain positive habits by determined will.

The inherent urge to activity is checked through 'asanology'. By practising a system of steady postures, *asana*, the tendency towards unrestrained and aimless movements is curbed and overcome. One's character is developed, ennobling traits are acquired, old habits overcome and replaced by new ones, activity is regulated and checked. The vagaries of the mind are controlled by its counterpart, namely the breath and this stage is *pranayama*.

Although thoughts are checked the mind still continues to agitate in the form of desires and cravings. The fifth limb of yoga is *pratyahara*, withdrawing the senses from the objects of desire by turning the mind inwards.

Pratyahara prepares the sadhaka for the sixth rung of the yogic ladder, *dharana*, or concentration of the mind on a single point. The indrawn mind is fixed on any one idea or image, technically known as a *lakshya*, or the object of meditation. Dharana, when deepened and lengthened, becomes meditation.

When *dhyana*, meditation, is intensified and continuous, *samadhi* results. It is a state of blissful union with the infinite spirit, which frees us from the thralldom of birth and death. The transcendental experience transforms us into beings with cosmic vision, beholding everywhere the divine unity behind apparent diversity. Henceforth, our entire life becomes a spontaneous expression of the unhindered flow of the supreme



energy through every action. We live and act purely for the welfare of humanity, carrying on the divine plan to its glorious consummation.

What is divine living? Divine life is a life based on yoga and pervaded with the spirit of Vedanta. It is made up of selflessness, service, spiritual practices and self-realization. Yoga and Vedanta form the fabric of divine life. The more we know about it and the more we are reminded about its important aspects, the better equipped we will be to tread our chosen path, because the most important thing about divine life is the living of it, not so much the knowing of it. The importance of knowing it lies in the plain fact that if we have to live it, we must know something of it, so that with a comprehensive knowledge, we will be able to live it more effectively.

Knowledge of divine life is important in living a life of yoga and of practical Vedanta. In this effort we come across several hurdles and are faced many times with situations which we have to manage with intelligence and knowledge. Therefore, discussions of these matters and knowing more about the intricacies and inner subtleties of these things will put us in a good position to deal with any situation effectively.

## UNDERSTANDING ONESELF

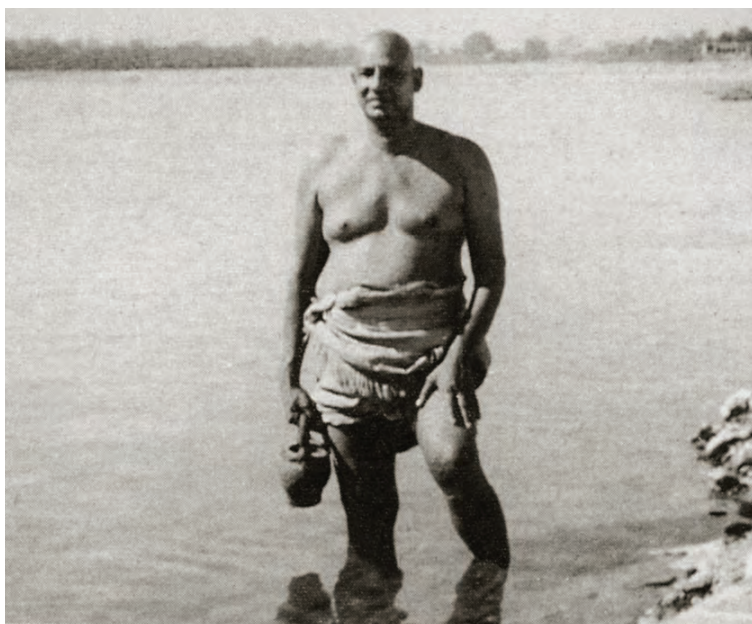
How are you to demonstrate your *jnana*, wisdom, *bhakti*, devotion, *seva*, selfless service, and yoga? You have to manifest them through the thoughts you think, through the words you utter and through the actions you carry out. If there is *bhakti* in the *Narada Bhakti Sutras*, it will not affect you, but if *bhakti* comes to you, it is through kirtan, prayer, meditation and service of saints. *Bhakti* manifests once it has started generating in the heart, otherwise all the scriptures of the world will be of no avail. *Sadhana*, Vedanta and yoga all have to be lived in the heart. To do so, one must understand oneself. One must first of all understand this mysterious *dharmakshetra*, the heart or mind of man, where everything has to be worked out.

Why is it important? Wherever you are, you cannot run away from yourself. If you think that family bondage is a great obstacle for living a spiritual life of *nivritti*, you can shake off your family. You can run away from your home or city. If you think that the company of some people is not congenial, you can renounce their company. All right, you go away from your family, from your belongings and from the company of people, but the peculiar thing is – you cannot run away from yourself.

What does it mean? You have to take your stomach with you, you have to take the senses with you, and together with your senses, you have to take your habits to which the senses are addicted. You have to take the body with you, its habits and idiosyncrasies and your mind with its *raga-dweshha*, love and hatred, egoism and frustration. Therefore, whether you live in Uttarkashi or in Bombay, in the silent Himalayas or in a big buzzing city, you always have to take along with you your senses and the mind. As long as you do not know how to deal with them, how to manage them, they will try to manage you and deal with you in a summary manner. What will happen? Your *virakti*, dispassion, and spirituality will go away. Unless you delve within and try to understand the inner machinery, you cannot practise *sadhana* successfully. The inner machinery will follow you wherever you go.

The mind is a blessing of God, for without the mind you cannot think of God, without the mind you cannot concentrate and meditate. Without the mind and emotions, thoughts and feelings, you cannot have *bhava*, emotion, and *bhakti*. Therefore the mind is a necessary instrument, but at the same time, if it is not properly understood and managed, it becomes your own undoer. It is a necessary evil, which has to be turned into an aid. To turn the impure mind into a pure mind is no less a part of yoga than *kirtan*, *japa* and the like. As an aspirant you have to use intelligence and manage the important task of ruling the senses and the mind. You can manage an unruly thing only if you understand it. Unless he who rides the horse knows its habits, he cannot manage it. Therefore, knowing is an important part of *sadhana*.





## A BED OF IMPRESSIONS

The mind works in mysterious ways yet we can analyze some important broad aspects of this mind process. What is the mind of a person? What is it made up of? What are the grooves that are in the mind? The mind is a product of previous experiences. Just in exactly what way is it a product of experience? We shall take one instance and multiply it ad infinitum. The experience may be in the form of a perception. We smell something, touch something, taste something or experience something – a combination of so many things may happen and immediately, just as a groove is created in a gramophone plate, an impression is made in the mind. This impression is called a *samskara*, an impression in the mind coming out of an experience of perception.

What is the nature of *samskaras*? Is it like a furrow made on the ground or the grooves in the gramophone record? No, it is dynamic, and a number of such experiences making



grooves upon the human mind make that impression a vital impression. It becomes active, it begins to be a factor in one's life. It becomes a dynamic tendency in the person's character. In fact, when it comes to this stage, the repeated taking in of a particular impression makes it take the form of a vital or living force in the person's character. It becomes a *vasana*, a craving, and the sum total of *vasanas* always keeps the mind in a state of agitation. They always go on starting ripples in the mind-lake, and these constant ripples create *vrittis*, modifications.

In an ordinary mind, so many *vrittis* are rising and sinking. We begin to desire the experience that formed the *samskara* which is the cause for the rise of the *vritti*. Even at this stage of desire, *iccha*, there is no great harm, but when the play of ego, the 'I' in each one of us, identifies itself with that desire, then all trouble starts. Instead of 'want', it is 'I want', and at this point the individual is in the grip of the mind.

## INNER BATTLE

Whether you reside in a cave or in a city, when 'I' joins in, you may be doing meditation, but when you have a desire for a particular object, meditation becomes secondary. Then the mind has two aspects. When a desire comes, the mind thinks, 'Should I fulfil this desire? Or should I continue my meditation?' If the *shuddha manas*, pure mind, gets the upper hand, it says, 'No' and pushes off the desire and continues meditation. If on the other hand, the mind gives way to *ashuddha manas*, impure mind, the desire gets the upper hand. Then the *iccha* becomes a strong impelling urge. The person immediately strives to fulfil the desire and falls from yoga.

Yoga not only means the experience of *nirvikalpa samadhi*. Yoga should function every moment. If an impure thought comes and you are not able to put it down, you have failed in yoga. In every thought, in every action, you have to assert your mastery over your *vrittis* – then yoga is fulfilled and divine life is lived. What is the time taken for this process? Within a split second a decision is made and the long process of the

samskara which crystallized the impulse is subdued, and the higher mind achieves a resounding victory over the lower mind.

The process of the mind is such that from experience you get samskara, from samskara you get vasana, and from vasana you get vritti. The imagination makes the vritti into a desire. Then ego attaches itself to the desire and it becomes an urge, a *trishna*. Then you are forced to do *cheshta* or to fulfil the desire.

Scientists are trying to find a perpetual motion machinery which never stops but is always in motion. That perpetual motion machinery is in you now. It is the mind. You have to deal with the mind, the vasanas and samskaras. Those which you have formed are already there, you cannot help it, but at least you can do one thing. You can prevent the formation of new samskaras and stop past samskaras becoming further strengthened by fresh ones. How is this possible?

## PREVENTION OF NEW SAMSKARAS – BURN THEM

Daily you receive new experiences, daily you perceive so many things with the five organs of senses. So how can you prevent these experiences making impressions upon the mind? Is there any technique?

If the ego is not there, the object does not go deep into the mind. If the mind is engaged in some other thought, a particular impression brought by the senses will not produce any effect, but if the 'I' is there, it will easily take these perceptions and create in you a desire for objects.

There is only one fire to burn all desires. Nachiketa had that fire. So many attractive and alluring things were offered to him. He was offered money, beauty, strength, power, kingdoms, all vidyas and tempting objects for the senses but Nachiketa reduced all impressions into ashes, because he had that one fire, and that was *mumukshutva*, spiritual aspiration. Aspiration is a positive fire in which desires and cravings are reduced to ashes. This is the fire that should characterize all sadhakas.



If you want to lead the divine life, your inner heart should be a place of aspiration, a fire of yoga should burn in you always. This blaze should be maintained. You cannot completely change the outward mode of life, but inwardly there should be aspiration. This fire should burn day and night: when you are awake, when you are sleeping, when you are alone, when you are among others, when you are in meditation, when you are engaged in work. This fire should not be put out.

This aspiration should always form an integral part of your being. Then you are living the divine life. If this fire is there, you need not worry what work you are doing or in which place you are living, because you will be leading a divine life. You cannot be a victim of sense pleasure, but if, in spite of your vigilance, an impression of a sense object goes to the inner consciousness, know how to burn it through aspiration. Before it enters the outer threshold, you have to burn it. What are the techniques?

## PREVENTION OF NEW SAMSKARAS – WITHDRAWAL AND INDIFFERENCE

One technique is to always keep the mind withdrawn. Never allow the mind to be completely extroverted, so that even when you are apparently moving amidst objects, the senses are not outgoing. The senses are turned inwards. This is a difficult technique but it has to be practised. This pratyahara is essential. The ideal of the aspirant should always be to acquire the important qualification, pratyahara, withdrawal of the senses.

The other technique is to be indifferent. What does it mean to you? If a non-vegetarian goes into a bazaar where they sell meat dishes, his mouth may water, but supposing one is a pure vegetarian and sees meat, it will not mean anything at all because there is absence of interest. Like this, we will have to create an attitude within ourselves by constant reflection, constant *swadhyaya*, study of scriptures, which show the vanity of the world, the worthlessness of earthly objects and the perishable nature of the entire creation. By constantly imbibing such thoughts, an attitude of mind is created where these things cease to have attraction for you, and even when these things come there is no response from within. You are simply not interested.

This is the natural experience of people in respect of things they do not like, they are not interested in it. However, this feeling should become universal in respect of sense objects and other worldly values. An aspirant should hold an attitude of indifference when he is in the midst of objects. This has to be cultivated. This is not technical like pratyahara, but this attitude of mind can gradually be cultivated and the degree of its intensity can also be increased.

Thus in this way, by pratyahara and indifference, you can effectively burn away the impressions of the objects at their initial stage. If you have to live amidst distracting objects, you can cut the contact with them by these two processes, but if in spite of that, the sense perception goes right into your inner

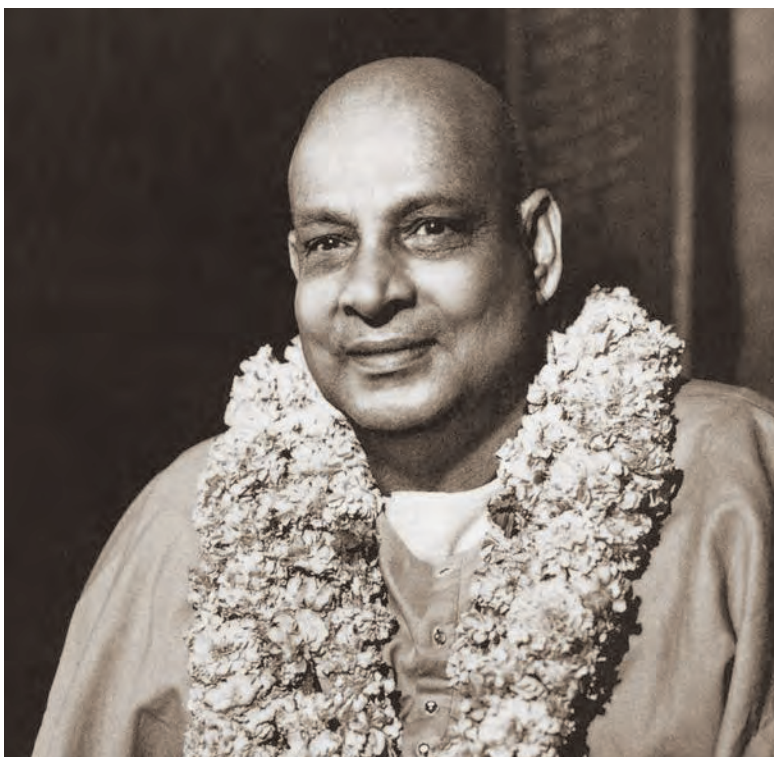
chambers, reject it, burn it through mumukshutva, the fire of aspiration. This is the way you should move in the world. You should have this equipment.

## DIVINE REMEMBRANCE

There is a positive way to live in this world, and you cannot get away from it. A saint said that if you have to go through a forest full of thorns, you cannot cover the forest with a carpet, instead, a wise man will wear shoes. It is as effective as covering the entire forest with a carpet, for wherever he goes, this protection will be there. Similarly, we can protect ourselves in such a way that we are not affected by the contact with the sense objects by doing mental repetition of God's name and being engaged in constant remembrance of Him or of some great ideal. These practices form a positive hold to which the mind may cling. Thus the tendency of the mind to move towards outer objects is lessened, because it is given a centre which it can catch hold of. These are the common sense methods which one should have as equipment.

Do not identify yourself with the desire and if the worse comes to worst, if the desire is strong, be stubborn. Do not submit to it, but divert your attention. I have always said, "Try to nip the desire in the bud." If a desire comes and if you fulfil it, the samskara which caused that desire is strengthened. The implication is that by fulfilling a desire, the desire never ends. You can never put an end to desires by fulfilling them. Just as the hungry flames will not subside by any amount of ghee poured in it, similarly the desire is strengthened by fulfilment.

Do not cooperate with the mind. Do not fulfil desires when they arise in the mind. It is the nature of the mind to desire. Mind and desire are synonymous. Non-fulfilment of desire is the only way of attaining mastery over the mind.



## DISCRIMINATION

The more you understand the machinery of the mind, the more you will be able to deal with it, with its subtle tricks and undercurrents, and you will be able to make use of the mind as an effective instrument of sadhana, instead of it being a constant obstacle. The most ideal conditions may be given to you as a sadhaka. You may have ideal surroundings, ideal company, sacred books, and yet if you do not understand the important task of trying to understand the mysterious nature of the workings of the mind, lessen the vasanas, and strengthen your will, you cannot make use of anything.

Therefore, understand the mind, study the mind, know this machinery well and know how to manage it. This is an



important part of yoga, an important part of Vedanta, an important part of sadhana or divine life. In the beginning of your practice, all these are important. When you have practised them, God-realization is easy. It is said that God-realization is so easy that it can be attained within the time it takes to squeeze a flower – once you are completely rid of all impurities. Therefore, you have to patiently keep on striving, and the more you devote your time with humility, sincerity and earnestness to study your being, the more you will be able to succeed on the path of yoga and in leading the divine life.

An eternal tussle is going on in the mind between the lower instinctive urges and the higher spiritual aspirations; between that part of the mind which is drawing the senses



outward, and that part of the mind where discrimination has begun to manifest, where the selective power of human intelligence has begun to function. It begins to select what is proper, what is improper, what ought to be done, what ought not to be done, what is conducive to one's progress, what is detrimental to one's evolution.

When this discriminative faculty begins to operate, one begins to think of the why and the wherefore of things. This discrimination arises due to satsang, or due to hard experiences, the knocks and blows of life, due to flowering of previous samskaras, or any of the innumerable factors required to awaken the



discriminative mind. The instinctive mind, filled with desires for objects, tries to pull one down, whereas the higher mind pulls one up. Ultimately, it is the spiritual part of man that establishes its own supremacy over the lower instinctive, sensual part of his being, and fully establishes him in spiritual consciousness, which is the ultimate stage of yoga.

## STUDY TO OBTAIN MASTERY OVER MIND

Only when the mind is purified does it become your guide. Until then, do not cooperate with it. The mind will cease to be your mover and you will become the mover of the mind. You should be the independent mover of the mind. Then you become *manojit*, master of the mind, or *indriyajit*, master of the senses. That is what an aspirant has to become. The law is: desires never perish by fulfilling them.

The desires that come to the surface of the mind have their roots in the subconscious and, as the roots are hidden, you will have to do daily digging of the mind. All the time you are engaged in drawing the mind outward. Now make the mind go inward and try to see within yourself what is going on. It requires regular practice or else you will think that you are looking into the mind, but in the process you will be drifting with the mind. You should delve inward and introspect. You must do twofold processes: one is diverting the mind's rays inwards, and when you go inward, focus keenly on a certain part of your mind, analyze it and dissect it.

If you cannot see an object which is in the darkness, you direct the beam of a flashlight upon it. Similarly, focus the rays of the mind inward and examine its characteristics. Supposing something is minute and you are not able to see it, so you squint through a microscope. Similarly, you analyze the part of the mind which is not visible more minutely by analyzing it in detail, separately, like looking through a microscope. You will come to know more of your mind – what kind of vrittis are there and whether they are sattwic, rajasic or tamasic.

You have to analyze intelligently. Here, you require a little bit of *viveka*, discrimination. You have to be careful of two things. One is that you should not go inward with partiality. If you are studying the mind, be impartial because this introspection is done with the purpose of ejecting what is undesirable and supplying what is required. Therefore, you should go humbly about this work.

If after studying the mind, you are full of self-satisfaction, if you are satisfied with whatever there is in the mind, such introspection and self-analysis will serve no purpose. You should have a critical attitude. Just as you find out the defects of other persons, with the same critical mind, you should find out your own defects. Otherwise, the benefit of introspection and self-analysis will be lost.

## ERADICATION OF DEFECTS

If, as a result of your introspection, you find in your mind certain traits which are not desirable, you should find out the means of removing those defects. Self-justification and self-approbation are not what is meant by introspection. Once you find out your defects, be practical. Have some effective device to remove those defects.

You should find out how to make the best capital of what you have discovered in the moments of self-introspection and sadhana. Thorough purification can only come if there is detailed, impartial introspection, followed by practical measures to remove the defects. This introspection should be done daily. Daily you should throw out some rubbish from within the mind. This is the process of purification.

## IMPORTANCE OF DETAILS

There are two more important steps that one has to take in living the divine life. Each sadhaka should bear in mind that divine life has to be lived in small details. If you are divine in small details, you can be divine in big things. You cannot

afford to be un-divine in small actions and expect to be divine fundamentally. If your yoga becomes practical in little things, great achievements will come as a matter of course.

Some sadhakas think that details do not matter much. They think that it does not matter if they use harsh words occasionally. The sadhakas think, "There is no harm in uttering a harsh word. I am quite calm inwardly. God wants only the heart!" However, a calm heart cannot come unless every work is full of love and compassion. The heart is made up of the sum total of all little actions and words. It is not possible to have a wonderful heart inside, and indulge in every type of actions and words.

Every action goes to form your character even as every drop goes to form the ocean. Your day-to-day movements constitute the essence of divine living, the essence of yoga. You should not commit the mistake of being content with the idea that merely having great idealism will manifest itself as perfect goodness in your actions, words and thoughts. Unless you are careful in your day-to-day life, and mould your life in accordance with your idealism, it cannot bear fruit. If you are careful that the broad principles of divine living are observed, the edifice will come by itself.

## SELF-RESTRAINT

What are those broad principles? Truthfulness, compassion, purity – these have to cover your entire life down to the minutest details. Your whole life, at least in the beginning, should be characterized by restraint. You should restrain your tongue. Do not think that you can eat anything and say anything and meditate well. If you think so, you are deceiving yourself. Yoga is not a toy, which you can easily take and play with. It is like an iron fort, lodging well-equipped soldiers.

Every action should be done with proper examination. The quality of food that you take, its quantity and the time that you take food, are important. A little immoderate food or improper time of taking food may affect your system and

render meditation difficult. Restrain the thoughts you entertain and the actions you are engaged in. The whole body and mind should be restrained. You should have a life of moderation.

When I sing *The Song of Moderation*, you have to understand its proper sense. There are two parts of this song, 'Eat a little, drink a little, talk a little, sleep a little,' means moderation. These things should not be indulged in. The instinctive life of eating, drinking, talking, and so on, should be kept to the minimum requirement. The other portion of the song, wherein it is said, 'Do japa a little, do asana a little, do kirtan a little' indicates that everyone of these items is essential and all should find a place in your daily program.

*Abhyasa* means practice and Sage Patanjali has himself defined *abhyasa* in a beautiful way. In his *Yoga Sutras* (1:14) he says *abhyasa* is something which is to be done for a long period, *deerghakaala*, continuously, *nairantarya*, with conviction, *satkara*.

*Sa tu deerghakaala nairantaryasatkaaraasevito dridhabhoomih*

Practice is something which is to be done regularly, for a long period of time, with conviction, faith and determination. This will lead to the preparation of solid ground from which you can take off.

*Abhyasa* is the effort to restrain or to secure steadiness of the modifications of the mind, to make the mind steady like a lamp in a windless place. To drive back the mind to its source and make it be absorbed in *atman* is *abhyasa*. To make the mind turn inward and to destroy its outgoing tendencies is *abhyasa*. This practice should be done for a long time without any break. It will perfect devotion.

## HUMILITY

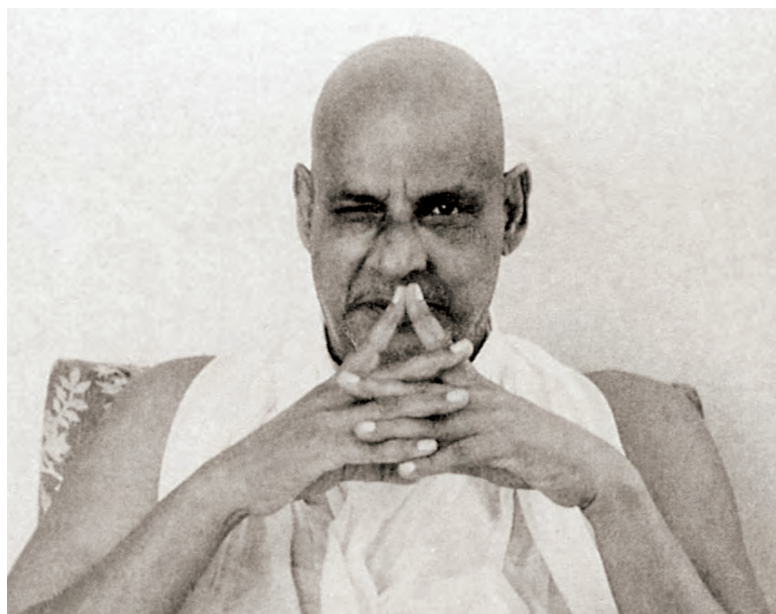
Finally, one would do well to bear in mind an important point. It has been seen how humility forms the fundamental basis of goodness. To the virtues that are acquired with great toil and patient effort, humility acts as the sustainer and

vigilant preserver. Humility is the shield and armour against the arch enemy of the aspirant – moral and spiritual pride. For having progressed considerably on the path of virtue, the virtuous aspirant will unconsciously fall prey to vanity. An insidious feeling of self-approbation will creep in unnoticed. This will later manifest itself in the form of a sort of indulgent attitude and a lofty contempt for those who are not following a similar life. Constant humility kept alive by a ceaseless exercise of service is the only sure armour against this foe. It vigilantly protects the striving seeker in his quest after true and abiding happiness.



Sometimes people point out your faults. Though you may not recognize or remember your fault, yet it is your duty to admit it, because you yourself do not know about the mischief of the subconscious mind. It plays tactfully. You do not know anything about it. It takes you in its circle so nicely and skilfully that you think yourself to be master of the mind. Never think like this, and therefore, never be annoyed if somebody points out your mistake. Try to annihilate this form of ego.

He who effaces his little self through a life of motiveless, humble and loving service with *narayana bhava*, seeing God in everyone, obtains unique happiness and bliss. Who can measure the exquisite joy that he experiences? May all therefore realize the supreme importance of cultivating noble virtues. May all perceive clearly the indispensable necessity of actively exercising them and readily and cheerfully become nishkama karma yogis.



## TRICKY MIND

The most extraordinary part of all is that the mind will not allow you to take the above lessons seriously. It will say, "O, you are all right. This is not meant for you. Don't mind all this; carry on as you are." O aspirant, do not listen to it! Do not cooperate with this rogue – the mind. Take the lessons to heart. To know where exactly you stand on the path is difficult. The tricks of the mind are most subtle. Only constant *vichara*, thought, will keep you alert and safe. Deep introspection alone can reveal a little of the mysterious workings. Probe and probe into the mind. Do not be lenient with the mind. The mind will try to compromise with you. Relentlessly hunt for its hidden motives. Subject yourself to keen self-analysis everyday without fail.

Carry on a ceaseless search and a vigorous enquiry inwardly. Put your mind on the dissecting table of *vichara*. Pray for the grace of guru who alone can vanquish the mind and enable you to master it. Pray the Lord to illumine your

intellect with the light of knowledge. Watch the mind. Watch and pray. Through introspection, analysis, discrimination, vigilance and prayer you can understand the subtle jugglery of this wonderful thing called 'mind'. Therefore, when you actually start doing sadhana, such as developing virtues, doing japa, asana, pranayama or self-analysis, you find that various practical difficulties crop up.

## INTERNAL VIGILANCE

These practical difficulties have to be dealt with on the spot. When we consider the aspect of sadhana, we find one big difficulty for seekers: they have to contend more with the interior forces than the exterior forces. For instance, among diseases we find that certain external conditions bring about certain diseases. We remove the external conditions by means of external forces: we clean the gutter, we spray the drain with anti-mosquito solution, we burn up refuse, we disinfect water, we inject people with anti-cholera vaccine, and we discard that disease. However, most of the forces you have to contend with are mental, and therefore, the big difficulty is that we cannot take the help of external agents to constantly keep a watch on these enemies. We cannot call the sanitary department when the problems arises.

While you carry on these practices of yoga, you have to develop a mental monitor; you have to train a portion of the mind to act as a sort of ever-vigilant guide. When any force comes up to obstruct you, any bad thought, any anti-spiritual force or whenever anything that is detrimental to your sadhana crops up in your mental field, this mental monitor should be so trained that it immediately strikes and puts down the adverse factor. This can come only through diligent cultivation and practice. The mind is so bad that every time you turn or direct it to a particular direction, the old samskaras or vrittis will be troubling you. Therefore, we have to put it down in a more severe manner. We have to have a mental monitor ready, which will at once check the anti-spiritual element that rises in



the mind. If this mental monitor is kept, the process of sadhana will be smoother and greatly facilitated.

## KEEP WORKING

Daily self-analysis and self-examination are indispensable requisites for the yogic student to prevent his defects and grow rapidly in spirituality. What does a gardener do? He watches the young plants carefully. He removes the weeds daily. He puts a nice strong fence around them. He waters them daily at the proper time. Only then do they grow beautifully and yield fruits quickly. In the same way, the yogic student should find out his defects through self-analysis and then eradicate them through suitable means.

If one method fails, we must take recourse to a combined method. If prayer fails, we must take recourse to satsang, pranayama, meditation, dietetic regulation, enquiry, and so on. We should destroy not only the big waves such as pride, hypocrisy, lust, anger, that manifest on the surface of the conscious mind, but also their subtle impressions that lurk in the corners of the subconscious mind. Then only are we perfectly safe. These subtle impressions are dangerous. They lurk like thieves and attack us when we are a bit careless, when we slacken a bit in daily spiritual practices, and when we are provoked.

## TRANSCEND

If on several occasions these defects do not manifest under extreme provocation, even when you are not practising daily introspection and self-analysis, you can rest assured that the subtle impressions are also obliterated. Now you are safe. The practice of introspection and self-analysis demands qualities such as patience, perseverance, leech-like tenacity, application, iron will, iron determination, subtle intellect, courage, but you will receive a fruit of incalculable value. That fruit is immortality, supreme peace and infinite bliss. Therefore, do

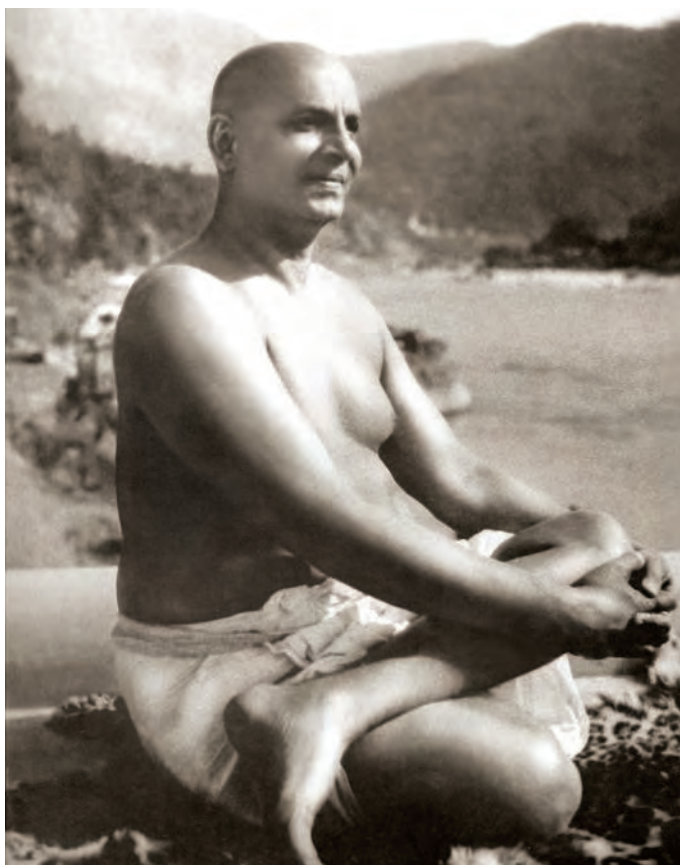
not grumble when you do daily practice. You should apply your full mind, heart, intellect and soul. Then only rapid success is possible.

The world is nothing but the materialization of thought forms of *Hiranyagarbha* or God. You have the waves of heat and electricity in science. There are also thought waves in yoga. Thought has tremendous power. Everybody is exercising the power of thought unconsciously to some extent. If you have a comprehensive understanding of the working of the thought vibrations, if you know the techniques of controlling thoughts, if you know the method of transmitting beneficial thoughts to others at a distance by forming clear-cut, well-defined, powerful thought images, you can use this thought power a thousandfold more effectively.

Thought moves. Thought works wonders. Thought heals. Thought has weight, shape, size and colour. A wrong thought binds. A right thought liberates. Therefore, think rightly and attain freedom. Thought power is a sharp instrument and the improper use of it will hurt the user. Understand its proper place in sadhana and become wise. Make use of it in the proper way and master the mind. You will be successful and crowned with glory.

Man is a complex social animal with a multiplicity of interest. He is a biological organism and so he is definitely characterized by the possession of certain physiological functions such as thinking, perception, memory, imagination. He sees, thinks, tastes, smells and feels. Philosophically speaking, he is the image of God, nay, he is Brahman himself. He lost his divine glory by tasting the fruit of the 'forbidden tree'. He can regain his lost divinity by mental discipline and the practice of yoga.

Yoga is the discipline of the mind, senses and the physical body. Yoga helps in the coordination and control of the subtle forces within the body. Yoga brings in perfection, peace and everlasting happiness. Yoga can help in your business and in your daily life. You can have calmness of mind at all times by the practice of yoga. You can have restful sleep and increased



energy, vigour, vitality, longevity and a high standard of health. You can turn out efficient work within a short space of time. You can have success in every walk of life. Yoga will infuse in you new strength, confidence and self-reliance. Through yoga, you can attain complete mastery over the mind, passions, emotions, impulses, temper, tongue, and so forth. The body and mind will always be at your beck and call.

May the Lord inspire you to rightly use this knowledge and attain perfection.

*Hari Om Tat Sat*



Published by Yoga Publications Trust  
© Bihar School of Yoga 2013  
Reprinted 2014